

those healers who act by "laying of hands." He wrote two books, one in cooperation with the parapsychologist G. Iannuzzo, and numerous papers on the same subject, gathering an extensive collection of historical cases. After having dealt with some problems connected with the peculiar situation of Italian healers (who maintain their position in spite of important medical and surgical progress and their illegal situation), the author discusses three topics: new historical cases, laboratory results, and the placebo effect.

Regarding the first he refers to the results of some cases of Muscular Progressive Dystrophy. Some young patients have improved both during and after pranotherapy. After (from two to six months) patients got worse again: they then repeated the treatment and got better. They are like a battery that charges and discharges. If we are able to get confirmation about such a phenomenon, how can it be explained by the placebo effect?

The second subject dealt with is Kirlian photography. In Italy a well organized and diffused Center issues a diploma to healers (or presumed healers) certifying that a fluid (bioplasma) emanates from their hands as attested by Kirlian photography. It is certainly proved that Kirlian photography depends on a well-known physical phenomenon, but in Italy four Lower Court judges have acquitted four healers from the indictment of the illegal practice of medicine. Their sentence was founded on the results of Kirlian photography. It is advisable that major parapsychological organizations (like the P.A.) suggest that their members do not participate in any meeting, or anything else that this Center might promote.

The third subject concerns the placebo effect (P.E.), perhaps the most disturbing and puzzling problem for the scientifically oriented mind of a physician when he is facing the interpretation of pranotherapy results. Papers on this subject agree that 35% of the benefits of all medical treatments (chemical, physical, or surgical) may be referred to P.E! P.E. apparently is not a mere suggestion effect, unless we acknowledge that suggestion can give rise to extraordinary biological reactions (on enzymes, on chemical blood components, on hormones, and so on). Furthermore, well mastered researches in this field (P.E.) are necessary. After 35 years of clinical observation and controls of a good number of healers' results, the author is at present very cautious on the possibility of the presence of PK in this matter. The same position is maintained on the possibility that something "flows" or emanates from the healer's body. He is waiting for clinically controlled experiments (by blind and double-blind methods) to be carried out only in Clinical University Institutes. - DA/R.A.W.

03621. Rosa, Rodolfo. Reflections on the time-bound universe. *Quaderni di Parapsicologia*, 1986, 17(1), 90-100. 3 graphs; 1 illus; 8 refs

The aim of this lecture is to introduce to the non-specialist the Erhenfest urn model exploited by Coecke to illustrate an oscillating universe model in which there are two boundary conditions: one in the past (big-bang) and one in the future (big-crunch). A simple Monte Carlo computer code has been set up in order to simulate the statistical behavior of the system consisting of two urns and 36 balls numbered from 1 to 36. One starts with 27 balls in the left-hand urn and 9 in the right-hand one. A random number selects a ball which is moved from the system and is defined as $\delta n = n_{\text{sub } s}$ (number of balls in the left-hand urn) - $n_{\text{sub } e}$ (equilibrium value). Two typical histories and the average of over hundreds of runs is reported. The code saves only those histories which satisfy the final boundary condition. Two such allowed histories

and the average of 14 of them are reported. It must be emphasized that in double-ended statistics, even in the expanding phase of the universe, the course of events can be conditioned by the future boundary conditions. In this sense we speak of causality violation or "pre-effect": the future can influence the past. In such a context, time-symmetric thermodynamics (i.e., a thermodynamics with boundary conditions on both the past and the future) put forward by J.A. Donald and B. Martin some years ago is referred to. According to these authors, a past directed neg-entropy associated with boundary conditions in the future is the means through which living organisms can influence the past. In an analogous way they utilize the usual neg-entropy to change the future states of the universe. - DA/R.A.W.

03622. Bernardi, Sergio. The cradle of the paranormal. *Quaderni di Parapsicologia*, 1986, 17(1), 101-110. 23 refs

People have wondered about the psychological origins of paranormal phenomena. There has been some research in what has been defined by Jan Ehrenwald, a famous researcher now in New York, as the cradle of the paranormal. More in-depth study has been made in this field. Attention was at first given to the mother/suckling relationship and to its paranormal components. This led to the intrauterine mother/fetus relationship and research was conducted at this level. This problem was brought up in the 1930's by the famous psychoanalyst Sadger, who said: "The child knows from the uterine stage whether the mother loves him or hates him." The Argentinian psychoanalyst Arnaldo Raskovski discussed many aspects of this topic. Recently, Mauro Mancina, a neuropsychologist and psychoanalyst, shed more light on the subject. A book by Otto Rank, *The Trauma of Birth*, is an in-depth study of the psychic life of the unborn child. This topic has also been researched by others such as Sandor Ferenczi, Georg Groddek, and Wilhelm Steckel. The existence of an oneiric life and therefore psychic life in the fetal stage during the last months of pregnancy and after the first months of birth has been demonstrated by experiments using REM and EEG. Undoubtedly, these remarks are of great importance in the evolution of research in this area, which is so significant for a better knowledge of the modalities and structures of the deep levels of human personalities. A distinguishing criterion is suggested about the interpretations that various scholars have given to the concept of "psychic regression" to primary stages in connection with emerging paranormal phenomena. - DA/R.A.W.

03623. Iannuzzo, Giovanni. Psychiatry and spiritism: Italian psychiatry of the early 20th century and psychic research. *Quaderni di Parapsicologia*, 1986, 17(1), 111-125. 32 refs

The author discusses the relationship between psychiatry and psychical research at the beginning of the 20th century. He deals mainly with two personages: Cesare Lombroso and Enrico Morselli, leaders of Italian psychiatry, both with a great interest in psychical research, but along different lines. In fact, Lombroso became a follower of spiritistic doctrine after some mediumistic experiences; Morselli retained a sufficiently severe and anti-spiritistic scientific behavior. They were not the only physicians approaching spiritism: other lesser known scientists (Samona, Luciani, Bianchi) attended to this subject, demonstrating that the interest in these phenomena was very deep. The most important scientific journals of that period dealt with this argument. This was the golden age of psychical research in Italy, but it lasted only a few years and soon our country lost its supremacy. The author

Parapsychology Abstracts International

Vol. 7, No. 2 December 1989

also discusses the historical and philosophical premises of psychiatric interest in psychical research. Such interest arose from a sound positivism whose method allowed a free and wider view of natural phenomena. - DA/R.A.W.

03624. Servadio, Emilio. Psychic regression and birth-connected experiences. *Quaderni di Parapsicologia*, 1986, 17(1), 126-135.

It now can safely be admitted that the fetus is endowed with mental life, and that in the prenatal phase many instances of ESP can occur between mother and child. The author recalls the fact that between the parents--especially the mother--and the little child, ESP phenomena have been ascertained and described many times. Then he points out that by means of various techniques, it is possible to bring about age regressions in adult subjects. The latter can go through infantile and prenatal experiences. For example, it is possible for a hypnotized subject to talk, to draw, and to behave in general as if he were 2, 3, or a few more years of age. The correspondence with aspects and peculiarities of the previous ages is sometimes absolutely striking.

Regressions to even more precocious ages can be obtained with the use of certain drugs, particularly LSD. The author quotes at length the work of Dr. Stanislav Grof, whose vast knowledge of the field is well known. In fact, Grof has administered LSD innumerable times to normal people, neurotics, and psychotics. In many cases, Grof ascertained that his subjects revealed--through vivid images and utterances--many occurrences belonging to their prenatal phases. In some such cases, ESP phenomena have undoubtedly been present.

In the last part of the paper, the author reports about a case he treated with psychoanalytic technique using LSD after some time as a help in the treatment. Under LSD, the subject expressed a long series of impressions and feelings, all related to his prenatal experiences. Some of these impressions he later described in poetry. The author has read two of the poems--one of them connected with the birth of his first child. Finally, he propounds a hypothesis he had already put forward in some previous papers: That the ultimate origins of some prenatal experiences perhaps could be situated in a transphenomenal level of reality. - DA/R.A.W.

03625. Aiazzi, Pier Luigi. Psi communication: A reality with two faces. *Quaderni di Parapsicologia*, 1986, 17(1), 136-144. 3 refs

In this paper we analyze some famous samples of only partially successful experiments in which the appearance and disappearance of the psi faculty proves itself directly related to the symbolic context of the evidence. These examples include a famous experiment of E. Osty with R. Schneider, a probable negative photograph of thought realized with Sai Baba, and the description of Kuda Bux and other firewalkers. With regard to the latter we have specifically considered the remarkable attempts of certain experimenters to repeat the feat while holding hands with subjects possessing paranormal faculties. We make some observations concerning how mime, gestures, or even the logic according to which experiments are organized can be decisive in determining the presence or absence of psi. We relate this aspect to the fundamental structure of communication, and in particular to the double aspect that each message has a process of communication. Furthermore, we illustrate several comparative considerations with regard to the figure/background dualism (Gestalt theory) implicit in the simplest form of communication, that is, sensorial communication, with regard to the

signifying/signified duality, as well as to the fonic-emission/acoustic-reception relationship, connected with the spoken form, and also with the wave/corpuscle duality in N. Bohr's complementaristic conception of physics. In parapsychology we recognize the effect of the same dualistic structure in the complementary aspect of languages, values, and patterns of behavior that exist between psi-production and the scientific observation of the same: the eternal oscillation between the two alternative structures of thought--doubt and faith, omnipotence and limit, empathy and logical objectivity.

Taking into account all of these aspects that deal with the symbolic structure of paranormal experience, we attribute an importance to the "message"--more suitable than the traditional conception of "phenomenon"--specifically to the nature of the message present in every psi event. In the light of a last example--the famous sittings of W. Crookes with F. Cook--we consider very significant from a symbolical point of view where we discuss the possibility of a more suitable experimental approach to resolve the inner duality of parapsychology. - DA/R.A.W.

03626. Cozzi, Giorgio. Creativity in parapsychology: Preliminary observations and reflections. *Quaderni di Parapsicologia*, 1986, 17(1), 145-164. 21 figs

Dr. Cozzi discusses the subject of creativeness in parapsychology, first making some preliminary statements connected with the two different ways of thinking: vertical (the left brain's logical rational functions) and lateral (the right brain's typical imaginative-creative functions). He presents the practical evidence for the different types of thinking by showing classical patterns of perceptivity problems, which are intended to displace logical functions, usually moving in an analytic and sequential context, not being able to come to a solution, if not for the intervention of creative functions, that, because of their own nature, are synthetic, simultaneous, and not bound by strict schemes of cultural reference.

The audience was given evidence of the different ways of thinking and observing games and tricks of perception, which for their comprehension and solution require the skill of looking at things from different points of view, and above all, the skill of going over those virtual lines, which culturally, in our rational minds, connect each angle of the observed reality. Since that is so, it becomes necessary to revise the attitude of research of paranormal phenomena.

Moreover, even the need of revising experimental methodologies, knowing that they have to consider almost certain right-brain action (lateral thought) while expressing ESP and the difficult submission of sensitive subjects to strict controls, which may force their own vertical thought.

The Ganzfeld technique, for instance, could probably be improved by simply (de) conditioning the perception displays concerning vertical thought.

A part of the numberless consequences of an approach methodologically stated according to the orientation, confirmed by the last 20 years of studies of brains, there are stimulating theories attributing human evolution to the division of the two cerebral hemispheres and their own proper specialization. The author quotes Jaynes' bicameral theory, which is intended to explain divinity's matrix with man's inner voices at that time when the two hemispheres were actually separated, for what concerns their functions (this event has been tested by recent studies on schizophrenic subjects with their brain surgically split and, according to him, proved by historical evidence). According to Jaynes, environmental conditions favored the integration of the two hemispheres and also the left hemisphere's

02460. Luttenberger, Franz. Friedrich Zöllner, spiritualism, and four-dimensional space. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1977, 19(4), 195-214. 19 refs

In 1877-1878, the astrophysicist Friedrich Zöllner undertook a scientifically motivated investigation of spiritualistic phenomena with the American medium Henry Slade. At a visit in Great Britain in 1875 he had met Crookes and other spiritualists and had become acquainted with such manifestations. With his experiments he intended to prove a rather speculative theory of a four-dimensional space which had developed out of his considerations about the impossibility of bringing to congruity symmetric bodies in our concrete space, an idea which can be traced back to Kant. Zöllner made efforts to design experiments with enduring results which were caused unequivocally paranormally--in his terms four-dimensional--efforts; among others we find the famous knot-test. His reports contain descriptions of about fifty manifestations. In his opinion the proper cause of the phenomena were invisible intelligent four-dimensional entities. Zöllner's theory of space and his interpretations indicate his rather mechanical view of life, and show--against his intentions--a strong influence from scientific naturalism. Eventually an effort is made to outline some pre-conditions for such investigations at these times by a comparison between Germany and Great Britain. - DA/G.H.

02461. Renninger, Mauritius. An actually existent fourth dimension of space as a model for the explanation of psychokinetic phenomena? *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1977, 19(4), 215-226. 2 figs; 10 refs

By model considerations between spaces of dimensions differing by unity the author tries to demonstrate that the hypothesis of an actually existent fourth dimension of space--as formulated just a hundred years ago by the German astrophysicist Friedrich Zöllner--is able to bring most of the psychokinetic phenomena nearer to a physical understanding than any other initial point. - DA

ITALIAN LANGUAGE

(Editor: Paola Giovetti)

LUCE E OMBRA

02462. Ludwiger, Jliobrand von. Personally verified apport phenomena. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 173-180. 11 refs

Account of the physical medium Jons Dave, who was particularly endowed with the ability to produce apport phenomena. As with some other mediums, Dave's paranormal capacities developed after an accident during the war: he was seriously wounded, with the destruction of hypophysis. Von Ludwiger relates some very specific and interesting personal experiences with Dave and describes his clairvoyance capacities. This material is from his still unpublished book. Today Dave does not work as a medium; he is a painter and healer. - DA

02463. Marabini, Enrico. Man's being between determinism and free-will. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 181-188. 10 refs

Discussion of determinism and free will. Marabini considers the modern scientific trends of biology, neuroendocrinology, and of some currents of academic psychology, and points out that all these conceptions can describe a

part -- and only a part -- of human reality. In fact, when man considers himself as a living being in the matrix of the universe, he realized the significant and conscious reality of his existence. Humans understand that both these views are real, even if in order to be communicated they need different methods.

In particular states of consciousness, humans can activate his symbolic and intuitive functions, expand into irrational (extrarational), realms and enter into realities completely different from the biophysical and rational world.

A human being is subject to biophysical and biopsychical laws, and in this sense his life is determined. But in the "horizontal" position where causes and effects are at the same level, he can catch a glimpse of a "vertical" dimension. Participating in the harmony of universe, free from materiality, man can reach the real freedom of spirit. - DA

02464. Ravaldini, Silvio. On mediumship. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 189-196.

In this article the author points out the circumstances which, in the field of mediumship make the scientific control of the medium and his or her phenomena difficult and sometimes impossible. He reviews some materialization phenomena and cases of direct voice in which he was present, cites the hypothesis of "disintegrated personalities" and intends to deal on another occasion with this subject, in order to see if an alternative hypothesis could explain phenomena of an apparently spiritistic nature. - DA

02465. Morrone, Cobaltina. On the frontier of parapsychology. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 197-201.

The author identifies "border-parapsychology" with a particular aspect of parapsychology that deals with humanity in toto and human destiny, trying to face the intriguing and age-old problem of survival through the quantitative and qualitative analysis of the full range of paranormal phenomena -- those that are rationally explainable by positivistic hypotheses, and those that unfortunately are nearly always ignored, which do not have any logically and rationally acceptable justification and seem to support the hypothesis of survival after death. In particular he points out mediumistic phenomena at a high level, both physical and intellectual, and recalls some personal experiences. - DA

02466. Iannuzzo, Giovanni. History and the myths of parapsychology. *Luce e Ombra*, 1985 (Jul/Sep), 85(3), 202-219. 37 refs

The author analyzes some problems in the history of parapsychology, such as the origins of spiritualism, the foundation of psychical research, and the advancement of experimental parapsychology. He suggests that many of the current opinions -- expressed by a number of students -- about the history of parapsychology are misrepresentations. There exists a "mythology" of the history of parapsychology that must be modified and corrected. Therefore, he emphasizes the importance of historical researches in the field of parapsychology. - DA

METAPSICHICA RIVISTA ITALIANA DI PARAPSIKOLOGIA

02467. Assennato, Pericle. Our research (and our soul). *Metapsichica Rivista Italiana di Parapsicologia*, 1971 (Jul/Dec), 26(3/4), 101-103.

The author summarizes the principal trends in the field of parapsychological research. He reminds us that in

03055. Costa, Alfonso. About the visions of dying persons and survival. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 260-270. 15 refs

The attention recently addressed to near-death experiences has confined to the background a phenomenon to which much more attention was paid in the past: that of visions of dying persons. Reconsidering once again two books which can be considered as classics of this matter, the author re-opens a discussion about this specific phenomenon. He classifies deathbed visions in four classes: (1) visions of dead people whose death was known to the dying person; (2) visions of dead people whose death was unknown to the dying persons but not to the present ones; (3) visions of dead people whose death was unknown both to the dying persons and to the present ones; (4) collective visions shared by both the dying person and the one who is looking after him or her. In considering the typical characteristics of these classes and in trying to explain the facts, both naturalistic and spiritistic hypotheses are discussed. Finally, the possibility is suggested that sometimes alien "beings" able to induce psychic experiences are truly present. - DA

03056. Iannuzzo, Giovanni. The fifth parapsychological meeting in Bologna. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 271-275.

On May 9-10, 1987, the Parapsychological Study Center--CSP--held its fifth meeting in Bologna. The author presents a critical synthesis of the works presented for the occasion by the various researchers. The most important was the debate held by the scholars belonging to the two parapsychological movements: the positivists and the spiritualists. - DA

03057. Simone, Giorgio di. Jacopo Comin: Evidence on the "Entity A" case. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 276-281.

In this article, the author relates Jacopo Comin's opinion about the "Entity A," in particular as concerns all the data leading us to consider such an entity as most likely independent from the medium and from people assisting at the séance. In one of his letters Comin wrote: "We are in the presence of a Teacher in the highest sense of the word, who undertook the burden of an high spiritual teaching for the few able to understand it." - DA

03058. Ravaldini, Silvio. The Riccardi case: A "drop-in" communicator. *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 307-319. 2 figs; 7 refs

The author brings to our attention a case of spiritistic identification. In fact, during a séance held in 1948 a drop-in communicator told the sitters he was a priest who died in Canton, Ohio in 1929. In telling his name the communicator added he was shot dead by a woman inside his church. Successively in 1949 and 1950, always as a drop-in communicator, he confirmed what was previously said but used different words. Researches made in America by Dr. Stevenson's assistant proved the communicator told the truth, i.e., a priest having the same name was shot dead in a church in the same year the communicator told. The article goes on with a detailed analysis, made by the author, about a possible explanation of facts besides the spiritistic one: cryptomnesia, psychometry, and so on. There is the very interesting appendix signed by Dr. M. Biondi in which the above story is viewed from a more materialistic parapsychological point of view. - DT/R.A.W.

03059. Garzia, Pierangelo. Survival: Belief or research? *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 320-324.

Three hundred years ago, the Italian scientist and man of letters Francesco Redi (1626-1698) exploded the traditional doctrine about spontaneous generation. In the same way, psychic researchers in the 20th century are engaged in exploding the traditional doctrine of conscience as a brain chemical product. Psi phenomena, in their complex whole, show conscience as able to much further extend itself in connection with those activities allowed by brain activity. Furthermore, conscience could be preexistent to the formation of the biological human organism and may survive its disintegration.

The survival theme has always been the domain of faith. For the first time in human history, thanks to psychic research, the survival theme develops from objective facts and rational considerations. Even if, historically, parapsychology can be considered as an "ibridum," form came out from the meeting of religious need and the scientific one. In fact, without this hotchpotch of belief and research, parapsychology would have never been born. Actually we absolutely need a certain part of faith to have the possibility of demonstrating survival for sure without feeling ashamed about it. For mutual admission happens in every knowledge field. Without faith we cannot go further--it being impossible to follow the glimpse of initial purpose. Without continuous, ceaseless, tireless research, we would already be dead. - DA

03060. Marabini, Enrico. Psi phenomena: Normal or paranormal? *Luce e Ombra*, 1987 (Oct/Dec), 87(4), 325-336. 14 refs; 1 table

By this report, the author confronts a basic theme in order to obtain a refitting of the whole problem coming out of the study of psi phenomena, starting from the consideration that psi is an event resulting from an expression of human behavior and considering people as animated systems. The author presents a "classifications" conception. He explains what a psi phenomenon is and gives the basis of what particular characteristics such that an event can be considered and classified in this way. Next he discusses the theme. Firstly, he talks about "normality" through its different meanings: a "fixed rule" and a "constitutive rule." This last is the only one which offers the possibility of rationally facing the "normality" argument (and respectively the "abnormality" one) about certain types of events or about certain well-defined human behavior situations. Then he analyzes the word "paranormal" and all the definitions deriving from it that are used to qualify parapsychological discipline. Returning to human behavior, the author points out that to every behavior state there is a corresponding coherent conscious state. Although these are different knowledge positions in themselves, every state is a normal and natural event. Since "psi behavior" is an altered state of consciousness, the information and realistic contents involved are necessarily normal expressions of that particular behavior state. Therefore, the uncommonness in the phenomena does not mean they are not normal or deviate or paranormal or supernormal. Rationally it can be asserted that the laws subtending the psi phenomena must be necessarily different from those orthodox science considers and applies in studying other types of natural events. The parapsychologists' work is to identify them. Otherwise, in order to obtain concrete results, it is necessary to the research to study the problem from a different point of view. - DA

03061. Simone, Giorgio di. Metaphysical reality: The spirit "program." *Luce e Ombra*, 1987 (Oct/Dec), 87(4),

where a materialized entity writes or talks in a language perfectly unknown to the medium holding the séance. To underline this peculiar event, the author presents some documented examples. The article starts with the phenomenology of Laura Edmonds obtained during her séances in New York. She was able to talk fluently in languages she absolutely did not know, so that the researchers considered the possibility of an outside possession. We read about Major Tudor Pole who was able to talk and understand Persian, a language absolutely unknown to him. The article describes Thérèse Neumann who, during her mystic raptures, used to talk in Aramaic, perfectly recognized as the real Christ language by the scholars who had the possibility to assist her. "Nephentes" materialized herself during the séances held by E. D'Esperance. She was able to write a message in the memo book of a researcher assisting in the séance. In the end of the article we read of an ancient poem corrected for a better comprehension by the "Confucius" entity. This request came from Doctor Whymant during a sitting with the medium Valiantine. The author ends the article by saying that during his life he had the opportunity to attend many xenoglossy manifestations where many languages and dialects were spoken. He is sure that such languages were unknown to present people, and for this reason he is perfectly sure of the autonomy of the entities. - DA

03049. Ravaldini, Silvio. In memory of Gastone De Boni. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 205-208.

On the 23rd of September 1986 Gastone De Boni left us, having finished his human experience. Only after having put in order all the material he left us will we fully understand the importance of his wide knowledge. De Boni's aim was knowledge of the psyche—that defined by Myers as "the subliminal self" and evidenced in his book, *Human Personality and Its Survival of Bodily Death*. We must not forget that Myers was considered a teacher by De Boni. In fact, he wrote: "In this psychic microcosm we only can catch a glimpse of the power and shining of psychic macrocosm." As a follower of Jung's thought, he rationally examined the possibilities of the psyche under its different appearances, and he once said: "Our position makes us fight in favor of an idea, which, even if it grows and finishes under the control of pure thought, must and will have an important place in human life." - DA

03050. Giovetti, Paola. Near-death experiences in other cultures. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 209-213.

Dr. Giorgio Fonzo is a medical doctor who for many years worked for the World Health Organization, being constantly in touch with Moslem people. On several occasions he had the opportunity to deal with persons who were near death and to listen to their impressions. They reported experiences that were very similar to the ones reported by so many people of different religions, which have been collected all over the world in recent years. Dr. Fonzo's patients reported out-of-body experiences and "tunnel experiences," visions of beautiful places and of a marvelous light, encounters with dead friends or relatives, etc. Those who are familiar with the specialized literature will recognize in Dr. Fonzo's material some transcultural elements of great interest. - R.A.W.

03051. Iannuzzo, Giovanni. Studies of the history of parapsychology in Italy from 1982 to 1986: A report and a critical revision. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 214-225. 46 refs; 1 table

After a detailed review of the most important Italian

parapsychology journals in order to better analyze the way scientific research has been carried on from 1982-1987, the author thinks more scholars are interested in pursuing studies in this field. His research examines the quantitative data at our disposal that specifies which research areas are the most studied, and he suggests a way to improve such researches qualitatively. - DA

03052. Ravaldini, Silvio. Daniel Dunglas Home. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 226-244. 54 refs

It is not easy to discuss all the different phenomena Daniel D. Home produced during his life, especially the physical ones. Therefore the author has put in evidence only three of them: the telekinetic phenomena produced on an accordion, those concerning levitations, and the fire-immunity ones. The accordion was playing while the medium was holding it on the side with no keys, but it was playing as well as when anybody was touching it. This peculiar phenomenon was fully described by trustworthy people. In addition, a journalist for the *Times* was not able to find any trick. Home's ability to hold burning coals in his hands was confirmed by scholars such as Sir William Crookes and Charles Richet. The author describes Home's levitations in more detail, especially the one at Ashley House where Home went out one window and came back in another. In considering every side of the problem, the author thinks these phenomena actually took place. He proposes that the phenomena Home produced are still happening nowadays, for example, those produced by Roberto Setti, the Florence medium. - DA/R.A.W.

03053. Heim, Albert. Death from falls. (Trans. by Paola Giovetti.) *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 245-252.

This article was written in 1892 by the Swiss geologist, Dr. Albert Heim, and published in the *Bulletin* of the Swiss Alpine Club. The author describes his personal experiences and those of several persons who nearly died because of mountain falls. Their sensations and visions were wonderful: They felt no fear, no pain. Sensations of peace, well-being, and beautiful visions were common. This is very similar to modern near-death experiences, and in this sense Dr. Heim's analysis is really a pioneer one and worthy of note. - DT/R.A.W.

03054. Giroladini, William. Parapsychology and research. *Luce e Ombra*, 1987 (Jul/Sep), 87(3), 253-259. 7 refs

The author critically debates the proposal many researchers have advanced to reevaluate the study of spontaneous ESP-PK phenomena. Many believe that spontaneous phenomena are more repeatable and of a "superior quality" than the results obtained in the laboratory using the traditional experimental criteria derived from the normal sciences. Giroladini thinks that all the existing studies of spontaneous cases overlook the problem of chance coincidence. Because of this, it is not possible to know if the collected events are mainly "true" or "spurious." Therefore, the study of spontaneous events runs the risk of being worthless because of this underlying ambiguity. The author proposes that the study of spontaneous events must be made following a method which makes it possible to evaluate the probability of chance coincidences. The phenomena that seem most suitable could be hallucinations in connection with the death of a relative. If this proposal is accepted by scholars, then it would be possible to increase our knowledge of paranormal phenomena by concentrating the study on the less polluted phenomena instead of the spurious ones. - DA/R.A.W.

help. Proceeding further is not allowed by the old rules of a worn-out game but one must look to "new" and internally oriented approaches. In order to overcome the impasse it is necessary to realize that both infinite and purest causality are laying traps for us, but we must claim the centrality of a self-conscious ego which, interacting with our self, suggests a coherent identity and then an inimitable oneness of the experience of evolution. This conception is looming on the horizon, and "unitary" law and both official science and all the other types of knowledge are converging on it. Perhaps this last indication could make us reach beyond the changing and temporary appearance of the phenomenological chaos to the harmonic equilibrium of a universal conscience linked to absolute and eternal values. But how shall we find the head of the skein? In the end, a fairy tale will perhaps lead us to a possible "key" able to give us answers to this last question in order to allow us to reach a different "reading" of everyday reality. - DA

03044. Giovetti, Paola. Inquiry on spontaneous phenomena promoted by C.G. Jung. *Luce e Ombra*, 1987 (Apr/Jun), 87(2), 124-132.

In 1957, the Swiss paper *Schweizerischer Beobachter* published several articles about paranormal phenomena and asked the readers to send a description of their psi experiences. One thousand two hundred letters, with the description of 1,500 different experiences, were received; the whole material was given to C.G. Jung, whose interest in the subject was well known. Jung, who was at that time 82 years old, examined all the letters and entrusted them to his collaborator, Aniela Jaffé, asking her to make a psychological analysis of the material. The detailed and original analysis of Jaffé was published in 1958 and had a second, wider edition recently. The Italian edition appeared in 1987. The historical reality of the single facts has hardly any interest for Jung and Jaffé, because such events as the ones reported by the readers of the paper have been happening in every time and every place. There is no reason therefore to doubt the single facts. The interesting point is why people continue experiencing the same extraordinary things, and the author's answer is that such experiences--as psychical events--belong to the universal human experience and are in a deep relationship with the basic structure of our psyche. Paranormal phenomena (dreams, visions, intuitions, apparitions of ghosts, precognitions, etc.) show the independence of the unconscious from time and space, and are symbols of the archetype, which is unknowable in itself, and as Jaffé says, gives us the intuition of the unity of Everything existing. - DA

03045. Biondi, Massimo. Man and today's parapsychology, II. *Luce e Ombra*, 1987 (Apr/Jun), No. 2, 133-138.

In this second part [for the first part see PAI: 03033], the author underlines the changes in the parapsychological research field we have had in recent years. While the scholars of the SPR directed their attention to some spontaneous psychic events, nowadays they prefer to work in the laboratory on both perception and paranormal action. The author does not think laboratory research is the best solution to finding an explanation for parapsychology. Furthermore, when we are talking about spontaneous paranormal events it means that such events have been recognized, studied, and qualified as paranormal, but all this is not necessarily true. There are, in fact, still many doubts about the existence of paranormality and on what a paranormal event represents. It would be necessary, therefore, to discover the proper methodology for obtaining a

better knowledge of these phenomena. At this point, the author suggests as follows: (1) crossed knowledge of the investigations made with different methods, (2) study of the apparitions that happened in different ages and the possible influence the culture of the time had on them, (3) check on physical variations concerning the involved place or locality, (4) correlation with other psychosocial events that happened at the same time, (5) study of the reactions of the examined subjects and check up of variations due to the different ages of the involved people. Perhaps all of the above will lead us to completely refuse the paranormality of events, but even if the results will help psychology, medicine, or physics, we will have done something useful - DA/R.A.W.

03046. Simone, Giorgio di. The apparent different ideas in mediumistic "messages" of a high level. *Luce e Ombra*, 1987 (Apr/Jun), 87(2), 139-143. 1 ref

The author's response to the article by E. Bianco [see PAI: 03042] published in this journal. Because for many years he has received teachings from Entity "A," he declares that the entities are compelled to adjust their speech to the type of culture present in the assisting group. Therefore, it can happen that a thought so important for humankind as the one that deals with freedom can be misinterpreted. The author tells how "A" has explained that the freedom of the spirits does not exist if one accepts the reality of an omnipresent and omniscient God. There does exist an inner freedom that permits the spirits to become incarnate or not. In fact, we can call freedom, too, the possibility of choosing or not the way of incarnation or of undertaking the material experience in another way. Self-consciousness is perfect at the same moment that the spirit emanating from it is perfect and complete. His knowledge from the beginning, then, is recognized and utilized by the spirit itself during the whole span of his existences. The article ends with a message from Dali--the spiritual guide of the medium of Circle 77--saying: "to make men understand the true sense of their existence . . . It is the duty of those who have reached this knowledge to communicate it. Such a duty is the reason why we feel compelled to communicate with you and that will make you feel compelled to communicate with other people." - DA

03047. Caratelli, Giulio. Speaking in tongues, or glossolalia. *Luce e Ombra*, 1987 (Apr/Jun), 87(2), 144-159. 23 refs

Apparently forgotten, but frequently noticed in different contexts that range from mediumistic séances to the sittings of religious groups of the so-called "charismatics," is speaking in tongues. In the ethnological context as well as in the psychiatric one, the phenomenon of "talking languages" or glossolalia has rarely been thoroughly examined by gathering evidence and evaluating its different peculiarities. Often, glossolalia has not been sufficiently distinguished from a similar manifestation called "xenoglossy." In the present work, evidence is examined of their different expressions, both in formalities and in situations. In addition, some psychological and language characteristics that the two have in common are described. - DA/R.A.W.

03048. Ravaldini, Silvio. Xenoglossy. *Luce e Ombra*, 1987 (Apr/Jun), 87(2), 160-176. 45 refs

In this article, which is wholly devoted to xenoglossy, various phenomena in which a foreign language is involved are indicated. They range from talking to writing automatisms, from direct voice to direct writing, to cases

Parapsychology Abstracts International

Vol. 6, No. 2 December 1988

respective countries of origin. Throughout the history of theology (from the early Church to modern theory and practice), one perspective uncovers decisive switches in the diagnosis and therapy of possession, and it points out the current state of the discussions on the question of possession in both Roman Catholicism and Protestantism. Based on the results of an investigation into attitudes toward the devil, possession, and exorcism among Roman Catholic and Protestant theologians, deficiencies become apparent from a sociohistorical perspective that need to be clarified. The medicopsychological perspective proceeds from the symptoms of possession, and is informed with the state-of-the-art in multiple personality research which in recent years has met with growing scientific interest. In addition, from this medicopsychological perspective, the symptoms and the etiology of the dissociation of personality are described, and the techniques, duration, and success of a secularized therapy are presented and explained. - DA/G.H.

03031. Meissner, Beate. Original forms of psychotherapy: The method of Johann Joseph Gassner (1727-1779), exorcist. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1985, 27(1-4), 181-208. 36 refs

From a psychological point of view, this contribution describes the healing method used by the exorcist, Johann Joseph Gassner, and Meissner attempts to analyze and integrate into historical contexts of medicine and psychotherapy those effective therapeutic factors that are at the roots of Gassner's method. It is pointed out that Gassner's healing method combines heterosuggestive elements with those of autosuggestive exercises involving the application of optical and haptic techniques. The immediate effects of his method are comparable to the entire scale of the effects that are observed in modern hypnosis. There are distinct similarities between the specific formulas given out by this exorcist and autogenic training as developed by J.H. Schultz. There can be no doubt that in a comparison of Gassnerian exorcism with currently accepted criteria for psychotherapeutic procedures, the former can be shown to be an early form of modern psychotherapy. - DA/G.H.

03032. Butsch, Maria. Historical and psychological aspects of reports on miracles in the Middle Ages. *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 1985, 27(1-4), 209-233. 24 refs

This contribution outlines the historical context of medieval miracle healing and then attempts to delineate the psychological structures found in such reports. As source material, books of miracles (so-called "Mirakelbücher") are cited that were written by clerics who used to live in the respective places of pilgrimage, and which contain details of miracle healings as well as about the persons healed and where they came from. It is shown that the genesis of a shrine was closely linked with manifest economic interests: a sacrifice was left at the shrine or promised in the case of recovery from an illness. The dissections of the mortal remains of martyrs into small relics corresponds to magical thinking which could also prove to be profitable for the cleric. A number of cases of "spontaneous healing" of severe illnesses are reported that occurred in an emotionally charged affective "field" of pilgrimage or of intensive prayer; however, there also were reports of miracle healing outside religiously inspired mass meetings. An attempt is made to understand certain reports of miracles, e.g., of spontaneous healings of paralysis or blindnesses with the help of modern theories of neurosis and psychosomatics. The function of medieval

saints within the healing process is seen in analogy to Carl Jung's archetypes. Some reports suggest a paranormal interpretation, for example the unexplained movement of objects near certain shrines. - DA/G.H.

ITALIAN LANGUAGE

(Editor: Paola Giovetti)

LUCE E OMBRA

03033. Biondi, Massimo. Man and parapsychology today. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 1-9.

Since the end of World War II a sequence of changes, both in quantity and in quality, deriving from the Rhinean school, have characterized experimental researches in parapsychology. For several years parapsychology seems to have been in a state of crisis and confusion. This is due to renewed criticisms, to the death of the foremost researchers who were followers of Rhine's methods, and to the interest of new researchers addressed to more critical ideas (such as how psi happens inside the biological and physical sciences). All this could lead to the end of matter, or, anyway, to a major change in how we conceive of it. Consequently, being able to bring back the researchers' interest about phenomena which received so much attention at the end of the past century--the so-called "spontaneous phenomena"--should be desired. In analyzing all the material at our disposition and comparing it at the same time with the results obtained by scientific branches, it is possible to foresee the direction research will take, suggesting a more adequate interpretation of our current knowledge. When we dispose of such a reference point, the human image arising from parapsychological research does not basically move away from what classic science has already said. That such a fact is important should be recognized, not only because it could help parapsychology to receive more consideration from the ruling culture, but because it would be possible to harmonize data from different sectors. This would allow us to then visualize human nature without so many contradictions. Parapsychology could overcome its own crisis by finding a significant role inside current knowledge. - DA/R.A.W.

03034. Servadio, Emilio, and Bernardi, Sergio. Obituaries of Gastone De Boni. *Luce e Ombra*, 1987 (Jan/Mar), 87(1), 10-11.

Two tributes to the pioneer Italian psychical researcher Gastone de Boni. - R.A.W.

03035. Piancastelli, Corrado. A humanistic pattern for scientific parapsychology. *Luce e Ombra*, 1987 (Jan/Mar), No. 1, 12-15.

Parapsychology must broaden its view of human nature. It should renew itself by (1) paying attention to the "borderline" phenomena, which can create a continuity between the field of parapsychology and the psychic reality field as known by other sciences, (2) recognizing how important subjectivity is, (3) considering a unitary theory about personality in which "borderline" phenomena could be included, (4) exclusion of math conceptualism as being unable to understand the vividness of the personal experiences, (5) not appealing to analogies with artificial intelligence (computers), (6) a thorough study made of "brain activity" and the "unconscious." These points should be kept in mind in order to reestablish parapsychological research, and most of all, to create a global comprehension of the human being. -DA/R.A.W.